# The Implementation of Student Discipline
# (A Case Study at Kuttab Al-Fatih Malang)

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**Abstract.** Kuttab Al-Fatih (KAF) Malang is one of the educational institutions that enforce discipline with punishment. Discipline with punishment or negative discipline is an old method of discipline, which is now starting to shift to positive discipline implementation. This disciplinary action was enforced by Kuttab Al-Fatih Malang for a reason. This research thus aimed to investigate how and why Kuttab Al-Fatih Malang enforced discipline on students. The research used a qualitative approach with a case study type where the main research focused on how and why. Data collection was done using interviews, observation, documents, and questionnaires. Data validity tests included credibility, transferability, dependability, and confirmability. The research was conducted at Kuttab Al-Fatih Lowokwaru, Malang City from February to April 2021. The results showed: (1) KAF Malang implements an *adab*-based discipline to students by conveying, instilling, habituating, and guiding. The stages of disciplining students consist of observation, faith dialogue, coordination with parents, advice/warnings, letters of reprimand, and sanctions/punishments. The discipline enforcement system is initiated by the teacher/homeroom teacher, head of *kuttab*, and the *sharia* council. Student discipline is applied in a balanced manner as it includes preventive, supportive, and corrective aspects. KAF Malang enforces both positive and negative punishments proportionally. (2) Kuttab Al-Fatih Malang takes disciplinary actions against students for these reasons: (a) following and practicing the results of central Kuttab Al-Fatih literacy studies; (b) the spirit of improving education through reconstruction of the past Islamic curricula and education; and (c) to give birth to a brilliant young generation.

**Keywords**: Discipline

# INTRODUCTION

Education is required to improve a person's skills. Education can be obtained in the family, school, and society. The values of a person's character will be well ingrained if they are carried out consistently at home, at school, and in society (Kurniawan, 2015; Muliati, 2016). A student will easily memorize a *dalil* or postulate of the prohibition of eating while standing, but its application in everyday life requires collaboration between educators at school, at home, and in the surroundings. Family and community education requires very complex cooperation due to the vastness of the field, while school education is easier to organize because it is formal and structured. This structure is bound by rules that encourage the creation of a culture of disciplined life so that the goals of school education can be achieved more easily. Hence, discipline is one of the keys to educational success.

The urgency of discipline in education has been widely discussed in scientific research. For example, student learning discipline at home is reported to have a 35.65% influence on learning achievement outcomes (Rofiki, 2010); learning discipline has a 53.8% influence on the learning outcomes in social studies (Anjarani, 2016); and the influence of discipline culture on students' learning behavior is found very significant (Esterlita & Tampubolon, 2013).

The scope of school education management includes curriculum, student affairs, faculty and staff, facilities and infrastructure, finance, administration, and community relations. Discipline is generally enforced on all school members, but student discipline is specifically controlled by the school's student affairs department. According to Sobri et al. (2008), student discipline management can be implemented by the student affairs department with four basic principles: (1) students are treated as subjects, not objects; (2) students are given a mode for self-development based on their condition; (3) students are motivated to learn and enjoy what they are learning, and (4) the domain of student development is not only cognitive but also affective and psychomotor.

Challenges to implementing student discipline consist of internal and external factors. Internal barriers include students' lack of self-awareness and their knowledge of the rules (Pratama, 2013), differences in students' maturity levels regarding responsibilities, especially discipline (Marjianti, 2013), and differences in students' characters that cause differences in the levels of compliance with rules and regulations (Hidayatullah et al., 2018). Meanwhile, the external challenges to the application of discipline consist of social influences in the neighborhood where students live, minimal supervision and habituation of discipline from parents, lack of interpersonal relationships between counselors and homeroom teachers with students (Pratama, 2013), teacher's lack of motivation towards students (Marjianti, 2013), teacher's lack of concern for the student's condition, and the bad influence of peers (Ratna & Agustang, 2018).

The success of a disciplinary program in one place is not a guarantee that it will be easy to replicate and apply in other places. The resources of student affairs, educators, and the school community, as well as the internal and external challenges that students face, become the reference for discipline implementation. Therefore, the implementation of school discipline will be directly proportional to the needs and capabilities of each school.

Disciplinary programs implemented by educational institutions include various kinds of programs. Among them are programs of exemplarship, habituation, communication, training, and the enforcement of rewards and punishments (Pratama, 2013), nine school policies (Wuryandani et al., 2014), strict punishments (Prasetya, 2016), programs of exemplarship, habituation, enforcement, coercion, and accustomization (Imamuddin, 2018), programs of habituation, exemplarship, warning, punishment, and spreading awareness to comply with disciplinary rules and regulations (Handayani et al., 2022).

Discipline is one way of educating. Awareness and coercive measures must be enforced to make someone accustomed to being disciplined. The behavior of students at SMP Negeri 2 Watansoppeng was found to head in a positive direction after school rules were implemented (Hidayatullah et al., 2018). Individual guidance could also increase student discipline with a change rate from 80% to 98% (Purnayasa, 2018).

With rules and regulations, discipline has a clear direction. By providing sanctions, the rules become more powerful. Efforts to enforce discipline by administering sanctions have many variations, including the implementation of tiered sanctions in the form of mental or psychological (non-physical) punishment, normative punishment, and repressive punishment (Hadinata, 2013); the implementation of punishment by gesture, punishment by words, punishment by actions, corporal punishment such as giving pinches, hitting with hands or tools, as well as educational punishment (Ratna & Agustang, 2018); the implementation of sanctions with financial penalty (Harahap & Kadarisman, 2019); the implementation of tiered sanctions from warnings, writing letters of agreement, to carrying out scheduled duties for three consecutive days (Lesmawarni et al., 2019).

As the enforcement of discipline always has both positive and negative impacts, the related factors must be studied comprehensively. SMP X (*Junior High School X*) enforced financial sanctions (fines) on students who committed a disciplinary violation. The majority of students and 56.52% of their parents did not support it. According to Harahap and Kadarisman (2019), the rejection was triggered by economic factors.

In the modern era, discipline is more directed at the process of building awareness rather than coercion and punishment. Correctional philosophy has become a means of punishment that carries out the principles of coaching, guidance, and protection that are corrective, educative, and rehabilitative. This principle is in line with the panopticon concept developed by Foucault (Diyanto, 2009).

Hidayat et al. (2016) offer positive discipline by shaping students' characters without punishment because discipline is different from punishment. Discipline is formed through the learning process that requires learning principles. Positive discipline is carried out comprehensively to find the best solutions that are in accordance with the nature of progressive and fun education.

Positive discipline and discipline with punishment basically have their respective advantages and disadvantages and can even go hand in hand. The basis for forming and implementing a disciplinary attitude greatly influences its effectiveness in the field. Kuttab Al-Fatih (KAF) is an educational institution that promotes strict discipline, one of which is corporal punishment. The existence of discipline at Kuttab Al-Fatih was also mentioned by Fitriani (2016), in which one of the results of moral education at Kuttab Al Fatih Semarang was discipline in using time.

Kuttab Al-Fatih emerged during a period of reform and openness while at the same time becoming a critique of the implementation of education which was deemed to have failed to produce a golden generation. Hidayat (2017) concluded that Kuttab Al-Fatih's ideology was conservative-fundamentalistic. The educational model developed by KAF is based on classical Islamic knowledge and reconstructs the curriculum and education to produce a generation that is similar to the Islamic generations in the past (Utomo, 2018). Thus, it is as Sukmadinata (2014) said, i.e. education "determines" the type of human that will be generated.

Based on the explanation above, the uniqueness of this research lies in the discipline based on classical Islamic scientific literacy, strict discipline with punishment, and a positive response from the community which is marked by an increase in the number of boarding school students (*santri)* at KAF Malang. In 2001, Kuttab Al-Fatih had 31 branches throughout Indonesia (*Yayasan Al-Fatih Pilar Peradaban* (The Foundation of Al-Fatih Pillar of Civilization), 2021). Therefore, this research aimed to describe the reality in the field of how and why student discipline was implemented at Kuttab Al-Fatih Malang.

## METHOD

This research used qualitative methods to examine the natural condition of the objects, the results of which emphasized meaning rather than generalization (Sugiyono, 2008). The type of research was a case study, in which the cases were limited by time and activities (Creswell, 2013) with the main research questions being about how and why, and descriptive (Yin, 2014).

Data collection techniques consisted of observation, structured and unstructured interviews (Sugiyono, 2008), documentation, and questionnaires with the respondents being the Head of Kuttab Al-Fatih Malang, homeroom teachers, teachers, and students. The data obtained was then tested for validity in terms of credibility, transferability, dependability, and confirmability. The data was analyzed using Rossman and Rallis's three-stage procedure, cited in Creswell (2013), namely processing and preparing the data for analysis, reading the entire data, and analyzing in more detail by coding the data. The research was conducted at Kuttab Al-Fatih (KAF) Malang, Abu Dzar Al-Ghifari Mosque complex, Griya Shanta Housing Block E 219 A, RT 01 RW 16, Lowokwaru District, Malang City, East Java.

## RESULTS & DISCUSSION

### Results
### The Implementation of Student Discipline at Kuttab Al-Fatih Malang

The results of interviews, observations, questionnaires, and documentation of Kuttab Al-Fatih (KAF) Malang cover educational foundations, shared vision, mission, and educational concepts of KAF Malang, disciplinary patterns, and concepts of the enforcement of discipline. The educational guidelines implemented at Kuttab Al-Fatih (KAF) are "*Adab* (manners, etiquette, and courtesy) before knowledge and faith before the Quran." In other words, the implementation of student discipline is based on

education on *adab* and faith, with *adab* being the rules or regulations of a Muslim.

The disciplinary system for students at Kuttab Al-Fatih is generally the same, but its implementation in the field can vary depending on the results of the sharia council's decision. The differences cannot be separated from the guidelines of the central Kuttab Al-Fatih, should not violate the sharia, and should always be based on Islamic scientific literacy. One of the examples of the implementation of student discipline at KAF Malang is the discipline of school attendance, in which there are stages in handling disciplinary problems along with the consequences.

The discipline in students' attendance is evidenced by the book "Data on Students' Tardiness at Kuttab Al-Fatih," which was obtained during observation (25/03/2021) at the Administration office. The contents of the book include students' names, dates, and reasons for being late.

Aside from the SOP for student attendance, KAF Malang also has other rules that are created and agreed upon by teachers and students at their first class meeting; these rules are called *sulhu*. As these regulations are created by each class, the results of the consensus are usually not the same.

In essence, the regulations at KAF Malang are not only SOPs for student attendance but also include *sulhu*. However, these rules are packaged in *adab* and faith lessons that teachers inserted through learning activities, teachers' exemplarship, wall magazines, and posters.

An example of *adab* and faith education at KAF Malang is that when we learn about elephants, we can relate this to the science council, for example by using the story of a scholar who went all the way from Andalusia to Medina, when Imam Malik held a council with his students and then suddenly an elephant came. All the students ran away avoiding the elephant but one of the students did not move or remained in his seat. Studying elephants is associated with *atsar,* seeking knowledge, or studying elephants is associated with Allah helping to protect His house when it is about to be destroyed, so Allah is the Most Helpful. From these stories, the targets of faith and the targets of *adab* can be obtained. The targets of nature such as natural sciences can also be connected to the elephant story. Thus, when we learn about nature, we learn about not only the elephants but also God or Allah, His power, *adab* from ulama, and certainly learn about nature.

During observations, the researcher found that the teaching and learning about adab was done through wall magazines in the form of summaries of lessons about etiquette or *adab* in seeking knowledge, *adab* in forming or joining councils, respecting teachers, including the words "Be friends with pious people" and "Be patient in seeking knowledge." The education of *adab* was also present on posters such as the words, "Keep your manners, kids, because you are knowledge experts," "Respect teachers…", and "*Adab* of eating and drinking." The procedure for dealing with disciplinary problems at KAF Malang used an in-depth approach with remedial methods/arts taken from the Prophet's educational methods or from Islamic literacy studies. The pattern of disciplining students at KAF Malang was *ta'dib*, i.e. making students more civilized or better-mannered.

The researcher also found the enforcement of discipline and its methods during observations. Students revealed that if students ate while standing or drank while standing, their *ustadz* (male teachers) would approach and advise them. Teacher YD,

another example, also reminded the students who were slacking off before prayers. HFD (a student) said that he had been called and admonished by Teacher ZH for playing around with the water in the fish pond and throwing chilies into it. At that time, Teacher ZH also invited the student's parents to do *tabayyun*, i.e. clarifying and verifying the truth, in order to advise each other and be better.

Students who make mistakes will be dealt with directly by the teacher. If he still makes another mistake, the teacher will coordinate with the parents. At a certain stage, depending on the types of mistakes made, the problem is escalated to and handled by the Head of Kuttab and ends with a verdict or decision by the sharia council.

At home, parents also implement student discipline and deal with the problems by collaborating with the homeroom teacher. The discipline enforcement system at home is the same as that at school, i.e. starting with the teacher, head of the kuttab, and the sharia council. The enforcement of student discipline in the teaching and learning activities is anticipated by placing two teachers in each class along with the prophetic educational methods that guide students to their spiritual awareness. This is due to the concept of "*adab* before knowledge."

The researcher found one application of disciplinary methods at the event of *Tasmi'* parade with the theme "Increasing Devotion in the Month of Ramadan with the Quran." When all students of the *Qonuni* class gathered in the meeting room, they sat nicely and politely in the assembly. There was no screaming and no students were playing excessively. When the event was about to start, the host teacher said, "*Ista'iddu...*", and while the students paid attention, they instantly straightened their seats and answered "*Labbaik...*".

The actions to enforce discipline are always related to the methods of dealing with the problems and the punishment. *Iqob* or punishment given by teachers to students violating the discipline is based on the *ijtihad* (individual interpretation) of each teacher as long as it does not conflict with the sharia and/or is at least educational.

Every teacher who teaches at KAF Malang is required to complete education at the Al-Fatih Teachers Academy (AGA) for six months. This is done to align the vision, mission, and educational concept developed by KAF Malang. The vision, mission, and educational concepts developed by KAF Malang are also conveyed to parents through the following activities: general stadium, Parents' Review (KOT) once a month, and Learning with Parents (BBO) once every two weeks. To oversee the achievement of the vision, mission, and educational concepts implemented, KAF Malang regularly organizes activities in the form of evaluating educational processes and upgrading teacher and employee resources.

**The Reasons behind the Implementation of Student Discipline at Kuttab Al-Fatih Malang**

The implementation of student discipline at KAF Malang is based on the study of Islamic scientific literacy. The discipline pattern is *ta'dib*, namely making students more civilized or better-mannered. There are only two written rules: students' school attendance and the class rules. In essence, the rules and regulations at KAF Malang are contained in the *adab* content presented in lessons, wall magazines, and posters.

There are several reasons why KAF Malang implements student discipline in such a way. One of them is because education emphasizes faith and *adab* as drivers of student

discipline, which is not only instilled, but also practiced, and shared through daily observation. The passion for applying the concept of Islamic education through literacy is also the reason for implementing student discipline at KAF Malang.

The literacy references in implementing and enforcing student discipline at KAF are not required to be exactly the same as the references from the central office. Each Al-Fatih Kuttab has the freedom to develop its potential and adapt to the needs in the field based on the decisions of their respective sharia councils. The hope is that the teacher's guide is taken from the *ibroh* (wisdom) of the book *Arrosul al-mu'allim*, one book that the teachers read in addition to other books such as *Assiroh an-Nabawiyah "Arrohiq wal-Makhtum."* These are the books that Kuttab teachers are familiar with. However, teachers can also study other books including the Kuttab module.

There is another, more fundamental, reason for implementing student discipline at Kuttab Al-Fatih based on the conceptual reasons for the establishment of Kuttab Al-Fatih as stated by Ust Budi Azhari. Ust Budi Azhari stated, "We want to restore the original (Kuttab) and its name. We hope not only the name that is reinstated but also the concept and the education results." According to him, "The unique characteristic of Islamic education is to become a great person at a very young age, such as Ibn Kholdun at the age of 17, Ibnu Shina at the age of 16-17, and Usamah Bin Zaid at the age of 18. These figures are very far from the results of our education today" (Nabawiyyah TV, 2021).

At the end of his lecture, he quoted the words of Imam Malik Bin Anas, "The final generation of this ummah will not improve unless it follows the concepts and methods that made the previous ummah good. No system can improve the people except the system that was used by the Prophet to improve his friends" (Nabawiyyah TV, 2021).

## Discussion

### The Implementation of Student Discipline at Kuttab Al-Fatih Malang

The basic foundation of education at KAF Malang is *adab* and faith. Kuttab Al-Fatih's philosophy, i.e. faith before the Quran, *adab* before knowledge, and knowledge before action, can create a solid foundation of faith, contains students' basic values, and comprises good personality traits such as obedient, responsible, disciplined, hardworking, having a long attention span, far from prohibitions and evil, sincere, grateful, and motivated because of Allah (Hafnidar et al., 2019).

The relationship between morals and discipline is raised by Fitriani (2016), affirming that one of the implementations of moral education at KAF Semarang is time discipline. Meanwhile, the relationship between faith and disciplined character has been proven (Saputra & Rifa'i, 2020); 95.4% of students' disciplined character is influenced by the teaching and learning of moral beliefs, while the other 4.6% is influenced by internal and external factors of the students.

By using manners as the basis of education, KAF Malang has moved towards the true goal of education as stated by Lickona (2012), "Based on historical research from all countries in the world, education basically has two goals, i.e. guiding the younger generation to be intelligent and have virtuous behavior."

Islam's attention to *adab* is described by al-Muhasibi in a quote (Suwaid, 2010):

> From good *adab* (manners), an open mind is obtained. From an open mind, good habits and commendable character are procured. From a commendable character, pious deeds are achieved. From good deeds, Allah's blessing is received. From Allah's blessing, an eternal kingdom is attained. On the other hand, bad manners result in a corrupt mind. From a corrupt mind comes a despicable character. Despicable characters result in bad deeds. Bad deeds cause God's wrath and anger. God's wrath and anger bring eternal humiliation.

All the statements above support the educational concept developed by Kuttab Al-Fatih Malang by establishing *adab* and faith as the basic foundation of education.

When *adab* and faith become the basic foundation of education, the disciplinary pattern applied is *ta'dib*. This pattern is supported by the synergy of education at Kuttab with 60% of it centered on parents, 20% on schools, and the rest of 20% on the surroundings in their daily life. This synergy is packaged in AGA activities for teachers and general stadium, KOT, and BBO for parents.

**Table 1. Implementation of *Ta'dib* Discipline Pattern and Its Commitment**
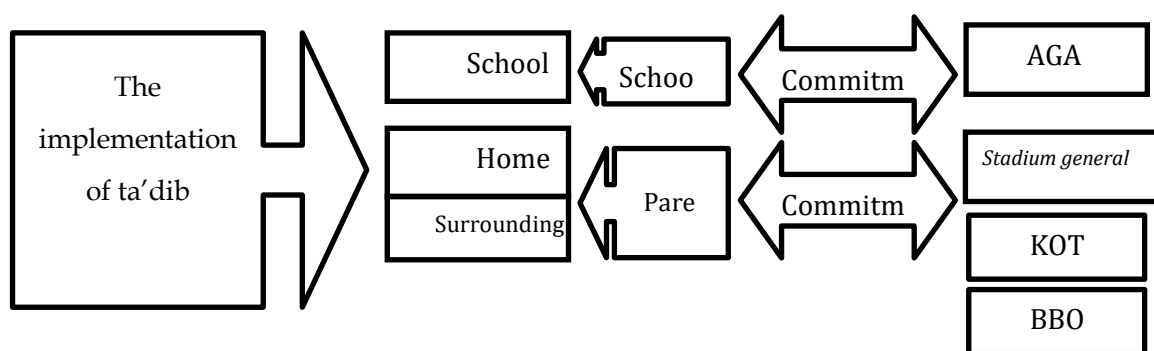


"The *ta'dib* process is executed by correcting thinking errors first, then moving on to correcting the child's behavior. It is because, oftentimes, the mistakes made by children stem from not understanding the concept of truth in the behavior they carry out."

The statement above is in line with the practice of discipline implemented by KAF Malang, which LK calls *tadarruj*, i.e. the disciplining stages: (1) in-depth observation of the subject; (2) providing treatment in the form of faith dialogue; (3) in-depth communication with parents; (4) treatment - advice and warnings via chat - to the parents from the Head of Kuttab; (5) a letter of reprimand - a form of commitment and consequence - to the parents from the Head of Kuttab; and (6) verdicts and punishments from the sharia council.

The distinction of KAF Malang in responding to students' negative behaviors lies in the stages of observation and faith dialogue. Among these responses is looking at the basis of mistakes made by students: misunderstanding, misapplication, and/or mistakes that lie within the students, in which they deliberately make a mistake (Suwaid, 2010). By carrying out in-depth observations and faith dialogue, a teacher can enforce discipline proportionally.

**Table 2. Disciplining Stages at KAF Malang**



Data from Interviews
4/03/2021
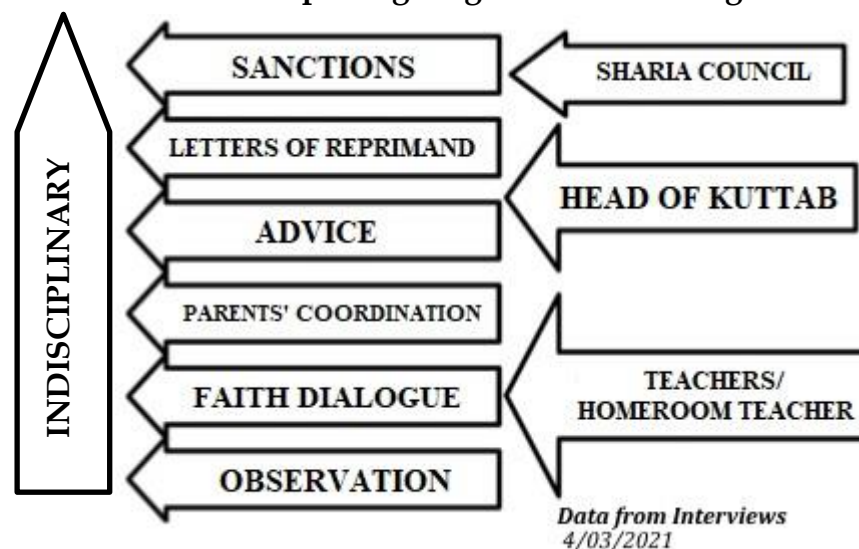
After discussing the basic foundation of education at KAF Malang and its disciplinary patterns, the next section discusses the rules and punishments.

The written rules and regulations at KAF Malang consist of the SOP for students' school attendance and the class rules. Since KAF Malang's disciplinary pattern is *ta'dib*, Islamic etiquette (*adab*) is applied in daily behavior based on the level of students' understanding. "Rules are intended as a means to shape life based on certain ideas. Meanwhile, discipline is meant as a form of maintaining and conserving these rules. In other words, a person who always obeys the rules of where he is is disciplined" (Qaimi, 2002).

When the lessons of *adab* and faith are seen as a rule, then the strategy is in line with Lickona's (2012) statement, "The academic curriculum is the most important matter at school. We will miss a great opportunity if we do not use the curriculum as a means to develop moral values and ethical awareness."
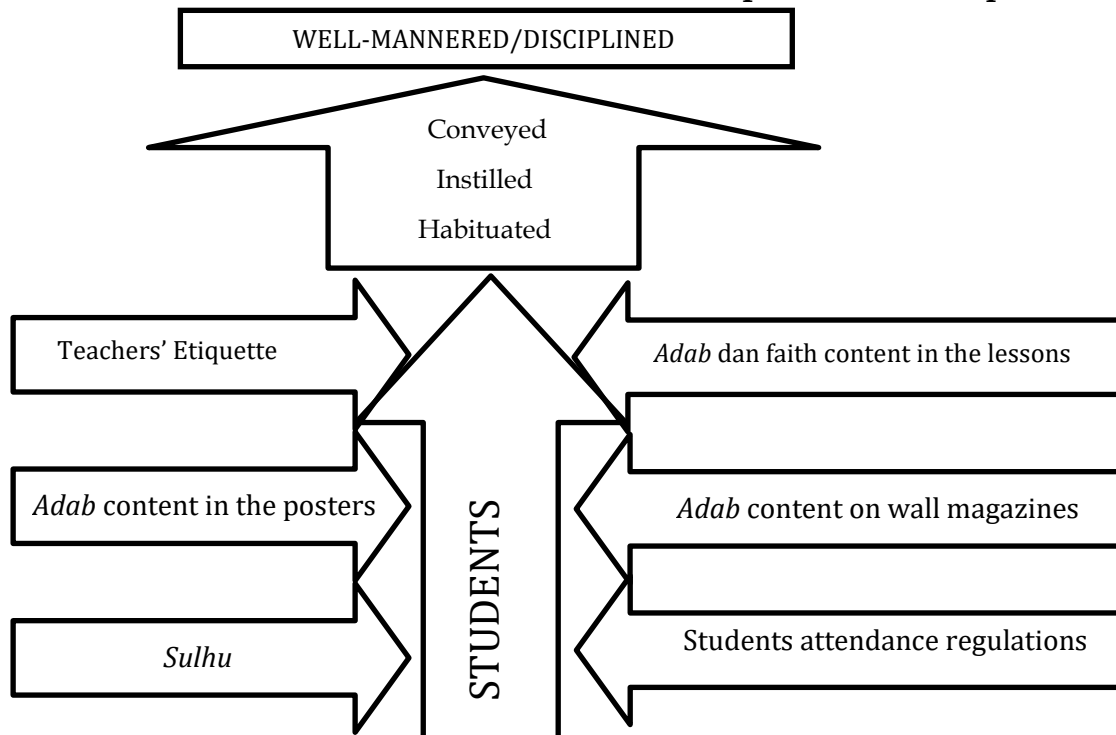
Aside from the written rules, there are rules in the form of etiquette (*adab*), the process of which is conveyed, instilled, and habituated. Thus, the rules and regulations at KAF Malang are quite a lot because the absence of regulations "will disrupt many discussions" according to Lickona (2012).

The distinction of the rules at KAF Malang is the formulation of *sulhu*, i.e. class rules that are established together by teachers and students at their first class meeting in the beginning. Lickona (2012) terms this method as the cooperative setting of regulations, as stated, "The first way to involve students in sharing responsibility for creating discipline in the classroom is by setting cooperative rules. When teachers and students formulate the rules together, rulemaking becomes one of the first acts of cooperation and mutual respect that are beneficial in the development of a moral community."

The benefits obtained in this way are: (1) forming cooperation; (2) helping develop feelings of mutual belonging and compliance; (3) treating students as moral thinkers; (4) helping students see values that start from regulations; (5) helping students learn to think critically; (6) emphasizing controlling internal rather than external relations and helping

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the development of fulfillment to volunteers using laws and regulations (Lickona, 2012).

**Table 3.** *Adab* **and Rules that Shape Student Discipline**

| WELL-MANNERED/DISCIPLINED |
|:---:|

Conveyed

Instilled

Habituated

| Teachers' Etiquette | *Adab* dan faith content in the lessons |
|---|---|
| *Adab* content in the posters | *Adab* content on wall magazines |
| *Sulhu* | Students attendance regulations |

STUDENTS

Talking about discipline means talking about punishment. Punishment is a method of education, not torture, hatred, or an expression of revenge against children (Suwaid, 2010). Meanwhile, Lukman in the book of *Al-'iyal* quoted by Qaimi (2002) states, "Parents who hit their children are like fertilizer for plants. The formula for sanctions/punishment is one mistake one sanction, not several sanctions. The severity of the sanctions must be commensurate with the severity of the mistakes that were committed."

Hetty quoted in Gaza (2012) provides tips for success in administering punishment, namely: 1) immediacy, i.e. giving punishment immediately after negative behavior appears; 2) contingency, i.e. pairing a violation committed by a child with immediate punishment, i.e. with an uncomfortable condition due to the committed mistake; 3) establishing operation, i.e. determining one or more behaviors as a stimulus for the emergence of positive behavior.

The tips above are in line with the enforcement of student discipline at KAF Malang, where students who behave negatively, e.g. coming late to school, playing around in the fish pond and throwing in chilies, lazing around before prayers, eating and drinking while standing, are immediately responded to by the teachers who then do observations and faith dialogue along with the correction techniques taught by the Prophet Muhammad PBUH.

**Table 4. Disciplinary Actions and Punishments**
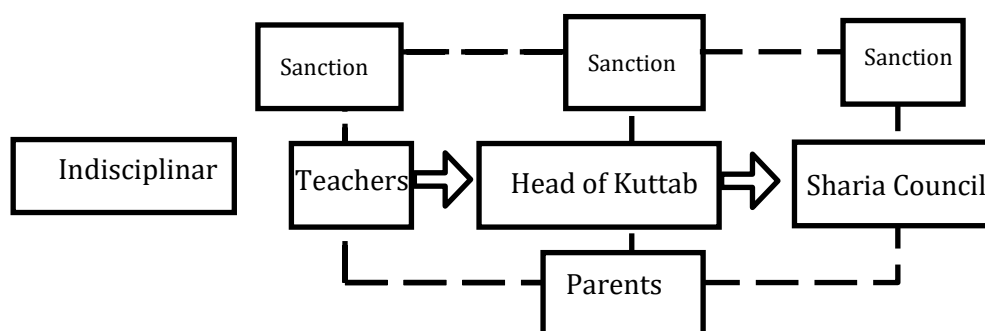
In administering punishment, there is positive discipline and negative discipline. Gaza (2012) in his book *Bijak Menghukum Siswa* (Wisely Punishing Students) stated "Islamic principles in terms of punishment are more about *ta'dib* (correcting behavior), not giving punishment." In discussing the types of punishment, Gaza (2012) stated, "... there are many more examples of negative punishment - pinching, grabbing hair, slapping, hitting, etc. - which are teachers' favorite treatment for students, but hopefully we are not among the teachers who choose this." Gaza's statement indicates a figure who supports positive discipline.

Meanwhile, Suwaid and Qaimi do not deny the existence of punishment through a long and strict procedure. SA and LA also made similar statements, noting that the stages of the disciplinary procedure must be carried out and punishment by beating should be used as the final solution.

The following are the punishments enforced by the teachers at Kuttab Al-Fatih Malang based on the results of interviews and questionnaires: (1) satire; (2) advice and warning; (3) reprimand; (4) silence treatment; (5) giving particular tasks such as arranging slippers and providing drinks for teachers; (6) providing opportunities for improvement; and (7) corporal punishment (*nyeples*/hitting lightly). Hence, KAF Malang essentially implements positive and negative punishments simultaneously, based on the needs. Some of the punishments administered above are also techniques or methods of correction taken from the book *Arrosul Al-Mua'allim* by Abdul Fattah Abu Ghuddah.

A child's level of self-awareness is not the same. Some just need to be reminded with a sign, but some need to be strictly dealt with. "A child whose mistakes in understanding cannot be corrected and who continues to repeat the same mistakes must be punished" (Suwaid, 2010). The stages of punishment are: (1) Showing the whip to the child; (2) Physical punishment such as tweaking ears; and (3) Hitting children. For corporal punishment, Suwaid provides strict rules based on hadith.

Based on the discussion above, the implementation of student discipline at KAF Malang can be said to be balanced because it has fulfilled three aspects of discipline, namely preventive discipline, supportive discipline, and corrective discipline. This is based on the statement of Charles (1985): "When we attend to all three faces of discipline - preventive, supportive, and corrective - we begin building a system of balanced discipline."

**The Reasons behind the Implementation of Student Discipline at Kuttab Al-Fatih Malang**

The results of interviews and documentation reveal a common ground on the reasons behind the implementation of student discipline at Kuttab Al-Fatih Malang. Starting from a study of Indonesian education which is considered to have failed to produce an excellent young generation (Hidayat, 2017). KAF Malang is present as an alternative to Islamic education in Malang based on a study of classical Islamic education literacy in order to give birth to a new generation that is similar to the Islamic generations in the past (Utomo, 2018).

Regarding the limited quality of educational institutions, Hasan (2006) urges improvements in (1) the vision and mission of Islamic education; the noble values of Islam that still survive are historical, religious, and moral; (2) the quality of educational human resources that consists of personal competence, professional competence, and social competence; and (3) educational management that is democratic, independent, and flexible.

Thus, determining *adab* and faith as the basic foundation of education at Kuttab Al-Fatih has been very appropriate. As faith and *adab* become a philosophy, it will color the education that is developed, including the implementation of student discipline using the *ta'dib* pattern. Regarding *adab* or morals, Ghuddah (2019) stated, "He - the Prophet Muhammad - was indeed prepared to have the noblest morals and the best behavior. Accordingly, it deserves to occupy the highest rank and the most principal deed. That is because it is the foundation that will lead to things that are suitable and compatible with it, and leave behind things that conflict with and are against it."

In short, the reasons behind the implementation of student discipline using the *ta'dib* pattern are: 1) the results of the Islamic literacy study of the Kuttab Al-Fatih Center in Depok which establishes *adab* and faith as the basic foundation of education; (2) the spirit of improving education in Indonesia through the reconstruction of classical Islamic education; and (3) to give birth to a quality young generation.

## CONCLUSIONS

The implementation of student discipline at Kuttab Al-Fatih (KAF) Malang is based on *adab*: conveyed, instilled, habituated, and guided. The discipline enforcement system is handled by the teacher/homeroom teacher, the head of Kuttab, and the sharia council. The stages of disciplinary procedure against the violators consist of (1) observation; (2) faith dialogue; (3) coordination with parents; (4) advice/warning; (5) letter of reprimand; and (6) giving sanctions/punishments. The implementation of student discipline is done comprehensively, which includes various aspects such as preventive by knowledge, supportive by mentoring, and corrective by correction and punishment. The punishments enforced at KAF Malang are positive and negative, which are implemented proportionally.

Indeed, student discipline is enforced for these reasons: (1) following and practicing the previous Islamic educational sciences based on central Kuttab Al-Fatih literacy studies; (2) the spirit of improving education through reconstruction of the curriculum and classical Islamic education; and (3) to give birth to a brilliant young generation.

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